

Genesis 6

- I. Verses 1-8: wickedness on the earth
- II. Verses 9-10: introduction to Noah
- III. Verses 11-16: instructions on building the ark
- IV. Verses 17-22: instructions for preservation of animals
- V. Chapter 7 will be the flood
- VI. Chapter 8 the flood will recede and they will disembark from the Ark
- VII. Chapter 9: God's covenant with Noah and humanity; Noah's descendants

Moody Bible Commentary:

The increasing and then decreasing expression of divine judgment is further driven home by the presentation of the flood narrative in the form of a chiasm (see below) in which the points and themes in the “rising” of the flood waters are mirrored—and thus further reinforced—in the “subsiding” part of the narrative. The function of this chiasm is to shift from the story’s emphasis on judgment to the focal point of the story—that God remembered Noah—to grace. Hence the flood narrative focuses on God’s grace in the midst of judgment as opposed to judgment without grace whatsoever, as shown in a distinctive chiasm (see below).¹

Chiasm in the Flood Narrative

7 Days of Waiting ([7:4](#))

7 Days of Waiting ([7:7-10](#))

40 Days of Flood ([7:17a](#))

150 Days of Flood ([7:24](#))

BUT GOD REMEMBERED NOAH ([8:1](#))

150 Days of Water Waning ([8:3](#))

40 Days of Waiting ([8:6](#))

7 Days of Waiting ([8:10](#))

7 Days of Waiting ([8:12](#))¹

Noah and the flood are referred to four other times in the Bible ([Is 54:9](#); [Ezk 14:14](#); [Mt 24:38](#); [1Pt 3:20](#)), thus showing that this structure reflects the inherent order in the event itself as superintended by God.¹

¹ Michael A. Rydelnik and Michael Vanlaningham, eds., “[Genesis](#),” in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 57.

FROM THIS POINT ON THIS PAPER IS ONLY ABOUT GENESIS 6

- I. Verses 1-8: wickedness on the earth
 - a. Remember that Genesis 5:32 left off with Noah. Noah was 500 years old and he fathered Shem, Ham, and Japheth.
 - b. Remember that in Genesis 5:28-29 it read: *Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed."*
 - c. In the previous section we talked about how important names were. In this genealogy Noah is one of the few people in which we have more detail about their name. It seems as if Lamech thought Noah was going to be "type" of Messiah. Or, maybe God gave him that thought.
 - d. *The name Noah appears to be related to the Hebrew word נֹחַ (nuakh, "to rest"). There are several wordplays on the name "Noah" in the story of the flood.²*
 - e. *Lamech's sentiment reflects the oppression of living under the curse on the ground, but also expresses the hope for relief in some way through the birth of Noah. His words proved to be ironic but prophetic. The relief would come with a new beginning after the flood.³*
 - f. Moody Bible Commentary: *Just as Eve thought the Redeemer had come when her first child was born (see comments at 4:1), so it appears that Noah's father thought the same—that this child would bring rest from the problem of sin. Though the reason for this expectation concerning Noah is unstated (and hence not essential to the point of the narrative), the "messianic" hope at this point is still imminent.⁴*
 - g. It is as if they were expecting that Noah may be the Messiah, the Savior, the fulfillment of the Gen. 3:15 prophesy.
 - h. Also a reminder: Methuselah
 - i. Methuselah lives 969 years.
 - j. MacArthur: *The man who lived the longest life on record. He died the year of the flood judgment (cf. 7:6).⁵*
 - k. This brings us to chapter 6.

² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 5:27–29.

³ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 5:27–29.

⁴ Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 55.

⁵ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 5:25–27.

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- l. The Scriptures will be from the NASB, New American Standard Bible. That is the most literal translation.

Verses 1-2 read: *Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.*

- m. Now it came about... This is language of narrative, this is moving the Genesis story forward.
- n. When men began to multiply on the face of the land...
- o. We just studied a whole chapter about this. Also, the previous chapter of Genesis 4:17-24 ended with the descendants of Cain.
- p. The people are living incredibly long. Remember the chart from the previous material?
 - i. Adam=930 years
 - ii. Seth= 912 years
 - iii. Enosh=905 years
 - iv. Kenan=910 years
 - v. Mahalalel= 895 years
 - vi. Jared= 962 years
 - vii. Enoch 365 years (he only had a shorter life because God took him;
 - viii. Methuselah= 969 years;
 - ix. Lamech=777 years
- q. We do not know the ages of the wives.
- r. We do not know the ages of Cain's descendants.
- s. Each time it says that they had other sons and daughters.
- t. Assuming they were healthy for a good bit of that time period they could have had a lot of children!
- u. We know that many of them were over 100 years old when they had children.
- v. It is believed that the earth was different allowing them to live longer.
- w. They were living a long time, they had a lot of time to think up sin.

Verse 2: *that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.*

- x. This is one of the most hotly debated passages in the Bible.
- y. Who are the "sons of god"?
 - i. Fallen angels?
 - ii. Royalty or despots who could take whatever he wanted
 - iii. "Sons of god" = the godly line of Seth and daughters of men = the ungodly line of Cain.
- z. Notice how it says that the "sons of god" saw that the "daughters of men" were beautiful and they took wives for themselves... this is parallel to Genesis 3:6 when Eve took from the tree of the knowledge of good and evil.
- aa. Basically, the sons of god are doing something that is not good.
- bb. I believe that two explanations for this verse have merit, and a third possibility.

1. The sons of god are the godly line of Seth and they are marrying the “daughters of men.” This creates and unequally yoked marriage (2 Cor. 6:14) and corrupts the human race. **I FAVOR THIS VIEW.**
 2. Sons of god are despots, royalty were sometimes called “gods.”
 3. Third: sons of god are fallen angels: see MacArthur’s comment
- cc. Some teach that the sons of god are fallen angels, which would be demons. These demons intermarry with the human women (daughters of men) and create a race of giants. People believe this based on the word “Nephilim” from verse 4, but Nephilim only means “fallen ones.”
- i. It is true that sometimes in the Psalms angels are called “gods” (see Psalm 8:5, but that is the general word Elohim a generic word for God). However, Jesus said that angels cannot marry or be given in marriage and so it is believed that they cannot pro-create (Matthew 22:30). Still, see MacArthur note below:
 - ii. It seems that holding a view that this is about demons having sexual intercourse with human women mixes in ancient middle east myths as well as ancient Greek mythology.
 - iii. Going back to view number 1: The sons of god are the godly line of Seth and they are marrying the “daughters of men.” This creates and unequally yoked marriage (2 Cor. 6:14) and corrupts the human race. **Dr Rydelnic, professor of Jewish studies and Bible at Moody Bible Institute holds this view.** It makes sense because Genesis 5 gave the descendants of Seth and Genesis 4 gave the descendants of Cain. This fits the context.
 - iv. Surprisingly, John MacArthur takes the view that these were angel-human relationships: He writes: **sons of God ... daughters of men.** *The sons of God, identified elsewhere almost exclusively as angels (Job 1:6; 2:1; 38:7), saw and took wives of the human race. This produced an unnatural union which violated the God-ordained order of human marriage and procreation (Ge 2:24). Some have argued that the sons of God were the sons of Seth who cohabited with the daughters of Cain; others suggest they were perhaps human kings wanting to build harems. But the passage puts strong emphasis on the angelic vs. human contrast. The NT places this account in sequence with other Genesis events and identifies it as involving fallen angels who indwelt men (see notes on 2Pe 2:4, 5; Jude 6). Matthew 22:30 does not necessarily negate the possibility that angels are capable of procreation, but just that they do not marry. To procreate physically, they had to possess human, male bodies.⁶*
- dd. Back to verse 2: they took, again, negative implication wives for themselves whomever they chose. These were unequally yoked marriages.
- ee. They saw that the daughters of men were beautiful, or it could be literally “good.” Meaning they were good as wives.

⁶ John F. MacArthur Jr., [*The MacArthur Study Bible: New American Standard Bible*](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:2.

- ff. ESV Study Bible: *The sequence here in Gen. 6:2 (“saw ... attractive [good] ... took”) parallels the sequence of the fall in 3:6 (“saw ... good ... took”). In both cases, something good in God’s creation is used in disobedience and sinful rebellion against God, with tragic consequences. Only Noah stands apart from this sin. (See note on 1 Pet. 3:19.)*⁷

The Christian Standard Bible has notes about the 3 positions:

Controversy (cp. Jdg 14:1–2) surrounds the phrase “the sons of God.” Three different basic positions have been staked out regarding the identity of these “sons.” They have been understood as heavenly beings (an ancient Jewish position, still accepted by many today), as kings or men of high social status, and as men from the godly family line of Seth.

Favoring their identity as heavenly beings—likely angels—is the fact that elsewhere in the OT the phrase “sons of God” refers only to heavenly creatures (Jb 1:6; 2:1; 38:7) and that the NT refers to fallen angels (2Pt 2:4; Jd 6). Those who accept this view hold that the sin that prompted God’s anger in this passage was a violation of Gn 2:24, brought about by sexual relations between human and angelic beings, resulting in the creation of the Nephilim. But this view has its difficulties. For instance, Jesus indicated that angels do not marry (Mt 22:30) and Paul used the phrase “sons of God” to refer to godly people, not angels (Gl 3:26).

The view that the “sons of God” are kings or aristocrats is supported by the fact that Elohim, the common Hebrew word for “God,” is sometimes applied to persons who have great social power (Ps 82:6–7; Jn 10:34–35). Advocates of this position say that the “daughters of mankind” were people of lower social status. Thus the passage is thought to indicate possible abuse of lower class women by licentious men of privilege. Interpreters who take this view do not necessarily connect the Nephilim with these marriages.

The third position is the most popular view among evangelical Christians. It assumes that the “sons of God” were descendants of godly Seth, while the “daughters of mankind” were descendants of ungodly Cain. Assuming the descendants of both men kept true to the moral examples set by their respective ancestors, the union of these two spiritually incompatible lines was contradictory to God’s will (2Co 6:14) and resulted in the total corruption of humanity, represented by the Nephilim.⁸

Verse 3: *Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”*

- gg. The ESV says “My Spirit shall not “abide” in man forever...”

- hh. It seems that abide, or remain fits. But this is not the Holy Spirit. This is more the breath of life.

⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 61.

cp. compare

OT Old Testament

NT New Testament

⁸ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 14–15.

- ii. The verb form יָדֹן (*yadon*) only occurs here. Some derive it from the verbal root יָדַן (*din*, “to judge”) and translate “strive” or “contend with” (so NIV), but in this case one expects the form to be יָדִין (*yadin*). The Old Greek has “remain with,” a rendering which may find support from an Arabic cognate (see C. Westermann, *Genesis*, 1:375). **If one interprets the verb in this way, then it is possible to understand רוּחַ (*ruakh*) as a reference to the divine life-giving spirit or breath, rather than the LORD’s personal Spirit.** E. A. Speiser argues that the term is cognate with an Akkadian word meaning “protect” or “shield.” In this case, the LORD’s Spirit will not always protect humankind, for the race will suddenly be destroyed (E. A. Speiser, “YDWN, Gen. 6:3,” *JBL* 75 [1956]: 126–29).⁹
- jj. His days will be 120. It seems that this is showing that God will gradually reduce the life expectancy to 120 years. This seems to happen by the end of Deuteronomy with Moses’ death at 120 years old (Deut 34:7). The NET Bible notes give a different thought. Their thought is that it will be 120 years from the time of this announcement until the flood.
- kk. Moody Bible Commentary: *Though there is some debate about the meaning of the verb “strive,” the Hebrew has “abide (yadon). “Abide” is supported by the LXX (katameine), the Vulgate (permanebit), and the Arabic translation of the Saadia ben Joseph Gaon (yanghamidu)—as well as by the similar semantic use of the same Hebrew root in 1Ch 21:27, in the noun “sheath” (i.e., that in which the sword “abides”). Whichever view one assigns to the verb, the point of the verse in context is essentially the same. That is, in response to the expanding human population, God dramatically limited the duration that the “breath” (Hb. ruah, otherwise translated here as “spirit”) which He breathed into man (see 2:7) would abide or remain within him in his depraved state. In other words, as an expression of His mercy and love—not judgment—God here (as in His “expulsion” of man from the garden) acted to limit the potential expression of human depravity (and hence to limit His potential judgment) by reducing the human lifespan from the multiple centuries attested in chap. 5 to about 120 years. There is no indication, moreover, that this reduction in lifespan was to be immediate—a steady decline in lifespan is evident throughout Genesis (205 for Terah, 175 for Abraham, 180 for Isaac, 130 for Jacob), ending with the death of Joseph at 110 years (50:22).¹⁰*
- ll. God says that “he,” meaning “man” is also “flesh.” Flesh usually signified fallenness.

NIV The New International Version

JBL Journal of Biblical Literature

⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 6:3.

LXX Septuagint

i.e. that is

Hb. Hebrew

chap. chapter

¹⁰ Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 56.

Verse 4: *The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.*

mm. This term “Nephilim” and its’ description contributes to the argument that these are giants created by the intermarriage of demons with human women. But according to Dr. Rydelnic of Moody Bible institute the term just means “fallen ones.”

nn. **MacArthur: This word is from a root meaning “to fall,”** indicating that they were strong men who “fell” on others in the sense of overpowering them (the only other use of this term is in Nu 13:33). They were already in the earth when the “mighty men” and “men of renown” were born. The fallen ones are not the offspring from the union in 6:1, 2.¹¹

oo. They were “mighty ones” from the union of the “sons of god” and “daughters of men” but they does not at all mean they came from demon-human relations. The NET Bible shares: *The Hebrew word נְפִילִים (néfilim) is simply **transliterated** here, because the meaning of the term is uncertain. According to the text, the Nephilim became mighty warriors and gained great fame in the antediluvian world. The text may imply they were the offspring of the sexual union of the “sons of God” and the “daughters of humankind” (v. 2), but it stops short of saying this in a direct manner. The Nephilim are mentioned in the OT only here and in Num 13:33, where it is stated that they were giants (thus KJV, TEV, NLT “giants” here). The narrator observes that the Anakites of Canaan were descendants of the Nephilim. Certainly these later Anakite Nephilim could not be descendants of the antediluvian Nephilim (see also the following note on the word “this”).¹²*

pp. **CSB: The word Nephilim is actually a **transliteration—not a translation**—of the Hebrew word; translated, it means “fallen ones,” a phrase that could mean morally or physically degraded individuals, or possibly angels who fell from heaven (Is 14:12).**¹³

Extra information for those that want it:

*Two major questions arise in this verse: who are the **Nephilim** and what if anything is the connection of the Nephilim to the **sons of God** and the **daughters of mankind**? The word Nephilim is actually a transliteration—not a translation—of the Hebrew word; translated, it means “fallen ones,” a phrase that could mean morally or physically degraded individuals, or possibly angels who fell from heaven (Is 14:12).*

¹¹ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:4.

KJV The King James Version, known in Britain as the Authorized Version (1611)

TEV Today’s English Version, also known as *Good News for Modern Man*

NLT New Living Translation

¹² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 6:4.

¹³ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 15.

In spite of its literal meaning, many versions (e.g., KJV, NLT) have followed the Septuagint in translating it as “giants,” a guess seemingly based on the mention of Nephilim in Nm 13:33. This proposal appears unlikely, however, since no Nephilim would have survived the flood (Gn 7:22–23) and thus could not have lived during the post-flood events narrated in Numbers. Further, the Nephilim are never mentioned as one of the groups to be wiped out by the Israelites when they entered Canaan. Their mention in Nm 13 probably came from the lips of a fear-crazed spy who misinterpreted what he had seen in Canaan.

*Were the Nephilim products of the marriages between the sons of God and the daughters of mankind (v. 2)? Possibly, but in the Hebrew text there is no explicit connection between them. Moreover, the fact that they **were on the earth ... in those days**, i.e., before and during the sinful unions, leads some to suggest that their origins are elsewhere. Whatever their ancestry, as **powerful and famous** men they played a significant role in pre-flood society.¹⁴*

Verse 5: *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*

qq. The Lord is seeing... in reality he knows. When it says the Lord saw this is ascribing to God human attributes, which is to use anthropomorphic language.

rr. Humans are wicked, every intent of thoughts of his heart... continually!

Verses 6–7: *The LORD was sorry that He had made man on the earth, and He was grieved in His heart. The Lord said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”*

ss. This is anthropomorphic language again. God knew what man would do.

Piper writes: Piper “Providence” page 348 on footnote

Sometimes this statement, and others like it, are used to argue that God did not foresee the sin that would enter the world when he created humanity. Why else, they say, would he regret something he did in the full awareness of what would happen? There are three responses that uphold the teaching of Scripture that God foreknows all things (Isa. 46:10; 41:26; 42:9):

*(1) There are indications in Scripture that before creation God did foresee that sin would enter the world (Eph. 1:4–7; 2 Tim. 1:9; Rev. 13:8; see chap. 13). (2) The word regret in English may carry implications that the Hebrew (נחם) did not. The Hebrew can mean “feel sorry” or “repent” or “change the mind” or “relent.” Each of these carries a slightly different set of connotations. (3) Most importantly, in the story of God’s “regretting” (or being sorry) that he had made Saul king, we are shown how to understand such statements. In 1 Sam. 15:11, God says, “I regret [same word as Gen. 6:6] that I have made Saul king, for he has turned back from following me and has not performed my commandments.” But then, in verse 29, as if to clarify for us, Samuel says to Saul, **“The Glory of Israel will not lie or have regret [same word], for he is not a man,***

e.g. for example

v. verse

i.e. that is

¹⁴ Robert D. Bergen, [“Genesis.”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 15.

that he should have regret.” *The point of this verse seems to be that, even though there is a sense in which God does regret or feel sorry about some of his own actions (v. 11), there is another sense in which he does not regret or feel sorry (v. 29). The difference, Samuel says, is that God “is not a man that he should have regret.” In other words, his way of regretting in verse 11 is not the way a human would. The difference would most naturally be that God’s regret happens in spite of perfect foreknowledge, while most human repentance happens because we lack foreknowledge. I conclude, therefore, that Gen. 6:6 does not call God’s foreknowledge into question but shows the complexity of God’s emotional life that is far above our ability to question or comprehend. Even in our own experience, there are times when we look back on difficult decisions we made and feel both sorrow at making them and yet approve making them. See a fuller wrestling with these things in John Piper, “God Does Not Repent Like a Man,” *Desiring God*, November 11, 1998, <https://www.desiringgod.org/articles/god-does-not-repent-like-a-man>; and in John Piper, *The Pleasures of God: Meditations on God’s Delight in Being God* (Colorado Springs, CO: Multnomah, 2012), 41–46.¹⁵*

- tt. I like what Piper shares, but I think it can also be anthropomorphic language.
- uu. Remember God is omnipresent, this means that He is present everywhere and outside of time. He knows all things. He knows the future. He could NOT regret like we do.

Verse 8 wraps up this section: *But Noah found favor in the eyes of the Lord.*

- vv. This is key to the rest of this narrative. God noticed Noah.
- ww. ESV Study Note: *Apart from Noah, the only other person in the OT who is described as finding favor in the eyes of the LORD is Moses, in Ex. 33:17 (and possibly Abraham; cf. Gen. 18:3). Placed on a par with Moses, Noah is rescued from the looming annihilation.*¹⁶
- xx. Consider Hebrews 6:10 and that God remembers the good we do. God notices. God is omnipresent and Omniscient, He knows.
- yy. MacArthur: **But Noah found favor.** *Lest one believe that Noah was spared because of his good works alone (cf. Heb 11:7), God makes it clear that Noah was a man who believed in God as Creator, Sovereign, and the only Savior from sin. He found grace for himself, because he humbled himself and sought it (cf. 4:26). See notes on Is 55:6, 7; he was obedient, as well (6:22; 7:5; Jas 4:6–10).*¹⁷
- zz. *A wordplay exists in Hebrew between the words for “Noah” and “favor,” as both contain the same two consonants but use them in reverse order: n-ch/ch-n.*¹⁸

II. Verses 9-10: introduction to Noah

Verses 9-10 read: *These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. Noah became the father of three sons: Shem, Ham, and Japheth.*

¹⁵ Piper writes: Piper “Providence” page 348 on footnote

¹⁶ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 61.

¹⁷ John F. MacArthur Jr., *The MacArthur Study Bible: New American Standard Bible*. (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:8.

¹⁸ Robert D. Bergen, “Genesis,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 16.

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- a. There is a heading: These are the records of the generations of Noah.
- b. **CSB: *The family records of Noah* is the third of eleven (Hb) toledoth sections in Genesis (2:4; 5:1; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2).**¹⁹ Toledoth: A literary formula used as a structural device in Genesis. It means, “These are the generations/descendants of ...”²⁰
- c. Noah was a righteous... blameless... this does not mean that he was sinless. It does mean that the patterns of his life were walking with God, pursuing God.
- d. Noah fathered 3 sons.
- e. Again, MacArthur: *The order is one of increasing spiritual quality before God: “righteous” is to live by God’s righteous standards; “blameless” sets him apart by a comparison with those of his day; and that he “walked with God” puts him in a class with Enoch (5:24).*²¹
- f. ESV Study Bible: *The Hebrew for **blameless** conveys the sense of being perfect, without evident flaw (although not necessarily sinless). **walked with God**. Like Noah, Abraham is later required by God to walk before him and be blameless (see 17:1). The positive attributes listed here are rarely ascribed to human beings in the OT.*²²

III. Verses 11-16: instructions on building the ark

Verse 11 reads: *Now the earth was corrupt in the sight of God, and the earth was filled with violence.*

- a. This is a reiteration of how bad the people were.
- b. “Corrupt...”
- c. In the sight of God: anthropomorphic language
- d. “filled with violence...”
- e. ESV Study Note: *The ancient Near Eastern epics of Gilgamesh and Atrahasis also tell of a flood sent to punish human beings. In those stories, however, it is merely the disruptive noise of humanity that leads to their destruction. Genesis emphasizes that God destroys the people he has created because of their immoral behavior.*²³

Extra information for those who want it:

Moody Bible Commentary:

*Because the problem of depravity and sin does not lie in the environment, the emphasis of the text is on **the earth** (lit., “the land,” not the planet, but the “dry ground” on which humanity lives). This term is employed four times in these two verses. Similarly, the term **corrupt**—various forms of which are employed three times in these two verses (tishahet, nishhata, hishhit)—denotes the “corruption” or “pollution” caused by sin, such as the “pollution” of blood shed in*

Hb Hebrew

¹⁹ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 16.

²⁰ Douglas Mangum, [The Lexham Glossary of Theology](#) (Bellingham, WA: Lexham Press, 2014).

²¹ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:9.

²² Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 62.

²³ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 62.

lit. literally

*murder (as of Abel in 4:10) or the use of the earth's resources to make idols that "pollute" the land (as in 1Sm 6:5, which employs the same wording to describe the effect of the Philistines' idols on the land). That the "corruption" of the land is the result of man's wicked actions is further emphasized by the reference to the land being **filled with violence**. The word **violence** (*hamas*) is employed throughout the OT to denote violence motivated by wicked intent, as opposed to violence intended as chastisement for sin or restraint or defense against wicked deeds.²⁴*

Verses 12-13: *God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.*

- f. God looks on the earth.
- g. Certainly, God knows all and sees all and even knew it before it happened.
- h. God is inspiring Moses to write in our language.
- i. It was corrupt, stated again. "Corrupt" or "corrupted" is used three times in verses 11 and 12.
- j. Verse 13: God now speaks to Noah.
- k. God is going to destroy "all" flesh with the earth and God tells Noah why. It is because of the violence.
- l. Additionally, I am sure Noah knew why. He likely saw and experienced how bad things were.
- m. We may struggle with this, but Noah may have been like the martyrs in Rev 6:9-11 asking God how long until You judge?
- n. NET Note: *Since moral corruption is in view here, most modern western interpreters understand the referent to be humankind. However, the phrase "all flesh" is used consistently of humankind and the animals in Gen 6–9 (6:17, 19; 7:15–16, 21; 8:17; 9:11, 15–17), suggesting that the author intends to picture all living creatures, humankind and animals, as guilty of moral failure. This would explain why the animals, not just humankind, are victims of the ensuing divine judgment. The OT sometimes views animals as morally culpable (Gen 9:5; Exod 21:28–29; Jonah 3:7–8). The OT also teaches that a person's sin can contaminate others (people and animals) in the sinful person's sphere (see the story of Achan, especially Josh 7:10). So the animals could be viewed here as morally contaminated because of their association with sinful humankind.*²⁵
- o. MacArthur: *Destroy did not mean annihilation, but rather referred to the flood judgment, both of the earth and its inhabitants.*²⁶

OT Old Testament

²⁴ Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 57.

²⁵ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 6:12.

²⁶ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:13.

Verses 14-16 read: *“Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. “This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.*

- p. He is to construct a wooden boat that is 450 feet long, 75 feet wide, and 45 feet high. Upon completion, Noah is to bring his family inside, along with at least one male and one female of every animal.²⁷
- q. CSB: *The Hebrew term translated “ark” is used only in the Noah account and the story of Moses’s early childhood (Ex 2:3); as used in the Bible it refers to a watertight vessel used to preserve human life from impending disaster.*²⁸
- r. God tells Noah what to make it of. Gopher wood: MacArthur: *Probably cedar or cypress trees, abundant in the mountains of Armenia.*²⁹
- s. There will be rooms.
- t. He is to cover it with pitch.
- u. There is to be a window. CSB: *The Hebrew word translated **roof** can also be translated “window” or “hatch.” If the term means “roof,” then the text probably indicates that it was to extend **eighteen inches** over the sides of the boat. If the term means “window,” then it refers to an eighteen-inch high gap separating the four sides of the boat from its roof.*³⁰
- v. There is to be a door.
- w. Lower, second, and third decks
- x. MacArthur: *While the ark was not designed for beauty or speed, these dimensions provided extraordinary stability in the tumultuous floodwaters. A cubit was about 18 inches long, making the ark 450 feet long, 75 feet wide, and 45 feet high. A gigantic box of that size would be very stable in the water, impossible to capsize. The volume of space in the ark was 1.4 million cubic feet, equal to the capacity of 522 standard railroad box cars, which could carry 125,000 sheep. It had 3 stories, each 15 feet high; each deck was equipped with various rooms (lit. “nests”). “Pitch” was a resin substance to seal the seams and cracks in the wood. The “window” may have actually been a low wall around the flat roof to catch water for all on the ark.*³¹
- y. ESV Study Bible: *In modern measurements, the ark would have been around 450 feet (140 m) long, 75 feet (23 m) wide, and 45 feet (14 m) high, yielding a displacement of*

²⁷ H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Ge 6:14–22.

²⁸ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 16.

²⁹ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:14.

³⁰ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 16.

³¹ John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:15.

*about 43,000 tons (about 39 million kg). The inside capacity would have been 1.4 million cubic feet (39,644 cubic m), with an approximate total deck area of 95,700 square feet (8,891 square m).*³²

IV. Verses 17-22: instructions for preservation of animals

Verse 17: *“Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.*

- a. God is still speaking.

Covenant:

Dr Constable:

*This is the first occurrence of the word “covenant” (Heb. berith) in the Old Testament (v. 18). There were two basic kinds of covenants in the ancient Near East.*²⁹⁹

1. The **parity covenant** was one that equals made. Examples: Abraham and Abimelech (21:22–32), Isaac and Abimelech (26:26–33), and Jacob and Laban (31:44–54).
2. The **suzerainty covenant** was one that a superior (king) made with an inferior (vassal). Examples: the Noahic Covenant (Gen. 6:16), the Abrahamic Covenant (Gen. 15:18), the Mosaic Covenant (Exod. 19—Num. 10), et al.

*“The Noahic covenant is closer to the royal grant known from the ancient Near East where a deity bestows a benefit or gift upon a king. It has its closest parallels to the Abrahamic and Davidic covenants (Gen 15; 17; 2 Sam 7), which are promissory charters made by God with the individuals and their offspring, characteristically forever. Unlike the Mosaic covenant, in the royal grant form of covenant God alone is under compulsion by oath to uphold his promise to the favored party.”*³⁰⁰³³

- b. God is bringing the flood of water.
- c. CSB: *The biblical language here and elsewhere in [Gn 6–8](#) most naturally indicates that Noah’s flood covered the entire globe. The apostle Peter seems to affirm this ([2Pt 2:5](#); [3:6](#)). That the flood was global has been the dominant Christian understanding throughout history and remains so today. Defenders of this view offer models to explain the flood’s impact on the geological column. They also tackle questions such as how much water was required to flood the entire globe. If geography today reflects pre-flood geography, scientists estimate that Earth would have needed four times the current quantity of water for the flood to cover the highest mountains ([Gn 7:19–20](#)). **In this light some defenders of a global flood have suggested that pre-flood geography differed from today’s geography. Specifically,***

³² Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 62.

²⁹⁹ 299. G. Herbert Livingston, *The Pentateuch in Its Cultural Environment*, pp. 153–154.

³⁰⁰ 300. Mathews, p. 368.

³³ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Ge 6:17.

they suggest that Earth’s landscape was flatter in the pre-flood era, thus requiring less water to flood, and that the violent flood created many of today’s geographical and geological features. Others take a different approach, suggesting that pre- and post-flood geography is largely the same, that the flood did indeed require a greater quantity of water than is now present on Earth, and that by an unknown mechanism Earth’s quantity of water has greatly diminished after the flood.³⁴

Moody Bible Commentary:

Though some claim that the flood was a localized event restricted to the ancient Near East, the text makes it clear that this was as a worldwide event. **Three times in this passage the words all flesh (kol bašar, vv. 13, 17, 19) appear, the phrase occurring 33 times elsewhere in the Hebrew Bible, each time referring to all living creatures, both human and animal (e.g., Jb 34:15; Jr 25:31; Ezk 21:5).** The universal scope of the flood is further emphasized by the later reference to the water covering “all the high mountains everywhere under the heavens” (7:19, italics added) as well as God’s promise to “never again destroy every living thing” with a flood (8:21, italics added).

God’s concern for animal life was borne out by His statement to Noah in vv. 19–20 about their preservation by their boarding **the ark** in representative pairs of **male and female**. This statement is intended to inform Noah of the content of the ark, not as a directive for him to find and assemble these pairs himself, which would be an impractical if not impossible human feat. God told Noah that these animal pairs **will come to him of their own accord (i.e., by God’s leading)**.³⁵

- d. God is destroying all flesh...notice the specification: God is destroying all flesh in which is the “breath of life...”
- e. Everything that is on the earth shall perish.
- f. In verse 18 God is still speaking and this is important.

Verse 18: “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you.

- g. God is giving a covenant. This covenant is that He will save Noah and his family.
- h. MacArthur: *In contrast with the rest of the created order which God was to destroy, Noah and his family were not only to be preserved, but they were to enjoy the provision and protection of a covenant relationship with God. **This is the first mention of “covenant” in Scripture.** This pledged covenant is actually made and explained in 9:9–17 (see notes there).*³⁶

³⁴ Robert D. Bergen, “Genesis,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 16.

vv. verses

e.g. for example

vv. verses

i.e. that is

³⁵ Michael A. Rydelnik and Michael Vanlaningham, eds., “Genesis,” in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 58.

³⁶ John F. MacArthur Jr., *The MacArthur Study Bible: New American Standard Bible*. (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:18.

Genesis 6

- i. Verses 19-20 are about the animals.

Verses 19-20 read: *“And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.*

- j. 2 of every kind into the ark.
- k. Why?
- l. To keep them alive.
- m. Male and female are specified.
- n. Verse 20 specifies: birds, animals, creeping things, two of every kind.
- o. The language of kind was used in creation in Genesis 1.
- p. Notice it says that they will come to them “alive.” In Genesis 7:3 it says *also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.*
 - i. Chapter 7:2 specifies “clean animals.” One source shares: *Seven pairs of each kind of clean animal and one pair of each kind of other animals were taken on the ark (Genesis 6:19-20; 7:2-3). By “clean” the Bible means animals that were “acceptable for sacrifice.” That is why seven pairs of the clean animals were taken – so some of them could be sacrificed after the Flood was over without endangering the species.*³⁷
 - ii. There is a thought that the seven pairs came and this provided for sacrifices.
- q. MacArthur: *There are less than 18,000 species living on earth today. This number may have been doubled to allow for now extinct creatures. With two of each, a total of 72,000 creatures is reasonable as indicated in the note on 6:15, 16; the cubic space could hold 125,000 sheep, and since the average size of land animals is less than a sheep, perhaps less than 60 percent of the space was used. The very large animals were surely represented by young. There was ample room also for the one million species of insects, as well as food for a year for everyone (v. 21).*³⁸
- r. **On at least three other occasions in the Bible God directed animals to go to people (Ex 16:13; Nm 11:31; 1Kg 17:2–6).**³⁹

Verses 21-22: *“As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.” Thus Noah did; according to all that God had commanded him, so he did.*

- s. Moses is to take food.
- t. The food is for him and them, the animals.
- u. Noah did all that God commanded him. This is repeated to underscores Noah’s obedience.
- v. CSB: *As other heroic men of the Bible would do in later times—Moses and Aaron (Ex 7:6), Aaron’s sons (Lv 8:36), Joshua (Jos 11:9), Gideon (Jdg 6:27), Samuel (1Sm 16:4),*

³⁷ <https://www.gotquestions.org/Noahs-ark-questions.html>

³⁸ John F. MacArthur Jr., [*The MacArthur Study Bible: New American Standard Bible*](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 6:19.

³⁹ Robert D. Bergen, [*“Genesis,”*](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 17.

*David (2Sm 5:25), and Elijah (1Kg 17:5)—Noah **did everything that God had commanded him**. An undetermined amount of time had passed between this verse and the previous verses in this chapter. Certainly the construction of the ark would have been a lengthy endeavor.⁴⁰*

- w. Some follow up and review:
- x. This is from gotquestions.org
- y. **How long did it take Noah to build the ark?** *The Bible does not specifically say how long it took Noah to build the ark. When Noah is first mentioned in [Genesis 5:32](#), he is 500 years old. When Noah enters the ark, he is 600 years old. The time it took to build the ark would depend on how much time passed between [Genesis 6:14](#), when God commanded Noah to build the ark; and [Genesis 7:1](#), when God commanded Noah to enter the ark. Some scholars teach that it took Noah 120 years to build the ark, based on [Genesis 6:3](#). Others say that it took 100 years, based on Noah's age in [Genesis 5:32](#) and his age in [Genesis 7:6](#).*
- z. **How long was Noah on the ark?** Noah entered the ark in the 600th year of his life, on the 17th day of the 2nd month ([Genesis 7:11-13](#)). Noah left the ark on the 27th day of the 2nd month of the following year ([Genesis 8:14-15](#)). Therefore, assuming a lunar calendar of 360 days, Noah was on the ark for approximately 370 days.
- aa. **How many people were on Noah's ark?** According to Genesis chapters 6-8, Noah, his wife, Noah's three sons (Shem, Ham, and Japheth), and their wives were on the ark. Therefore, there were eight people on the ark.
- bb. **Who was Noah's wife?** The Bible nowhere specifically gives us the name or identity of Noah's wife. There is a tradition that she was Naamah ([Genesis 4:22](#)). While possible, this is not explicitly taught in the Bible.⁴¹

⁴⁰ Robert D. Bergen, "[Genesis](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 17.

⁴¹ <https://www.gotquestions.org/Noahs-ark-questions.html>